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New Series
Vol. XX. No. 37

Revive Thy Work!

MERTON S. RICE

Home Service—Its Aims and Accomplishments

Among Friends in Dakota

VISITING FRIEND

Iowa Yearly Meeting

CORA M. MATTISON

ON THE HORIZON OF THE CHRISTIAN CHURCH

PRESIDENTIAL CANDIDATES AND THE LEAGUE

The Anti-Saloon League is making no recommendations to the voters on the question of support of presidential candidates in the forthcoming election, stated F. Scott McBride, General Superintendent of the Anti-Saloon League of America, in a recent number of *The American Issue*. "Both President Hoover and Governor Roosevelt," he said, "have declared their opposition to the continuance of the national prohibition policy under the Eighteenth Amendment. One is for modification, the other is for repeal. The Anti-Saloon League favors neither." He also calls attention to the fact that the President of the United States has no vote and no veto power on a constitutional amendment and that his personal opinion as to the merits of the Eighteenth Amendment is effective only in so far as that personal opinion might influence Congress. The fate of national prohibition, according to General Superintendent McBride, rests with the voters and with the Representatives and Senators whom they will choose to represent them in the national Congress and with the legislators who are elected to serve in the state legislatures.

TO OBSERVE PENITENCE AND PRAYER WEEK

About twenty-five Protestant churches are cooperating in a Penitence and Prayer Observance to be held the week of October 2 to 8, sponsored by the Commission on Evangelism of the Federal Council of Churches of Christ in America. A series of daily prayer topics has been prepared under the direction of the committee in charge, and the series is available in printed pamphlet form and may be secured through the denominational headquarters of the various churches or from the Commission on Evangelism of the Federal Council, 105 East Twenty-second Street, New York City, price one dollar per hundred or four dollars per five hundred. The daily prayer themes are: "The Examined Life," "Penitence," "Confession," "Acknowledging God's Sovereignty," "Prayer," "Consecration," and "Discipleship." The pamphlet may be used in the home, in the regular mid-week prayer meetings, in ministerial association meetings, in united daily meetings, or in many other ways. Jesse M. Bader, Field Secretary of the Commission on Evangelism in introducing the observance says: "These are serious days throughout the world. The present unparalleled situation, economic, financial, moral and religious, demands that all Christians, everywhere, should face fearlessly and with undaunted faith in God, the issues of the hour. It is apparent that confusion and disillusionment grip the heart of humanity today as a result of the world-wide economic depression, which on the one hand has resulted in unemployment with its attendant miseries, and on the other hand in fear, pessimism and bewilderment."

ALLOTMENTS FOR THE UNEMPLOYED

English Friends are asking for £30,000 this year to help 100,000 men by the Allotments Scheme begun three years ago, whereby unemployed men are furnished with plots of garden ground, seeds, fertilizer, and often tools, and encouraged to grow as much produce as possible. During the last year the number of allotment holders under the plan was 64,000, and the estimated value of the fresh vegetables grown was £400,000. The amount spent in helping the unemployed men to cultivate allotments was £40,000, of which £17,000 was repaid by the men, so that the net cost was £23,000. In commenting on the plan, *The Times* (London) said: "This kind of help develops strength, not weakness; it evokes effort and does not

encourage listlessness. It is an unwritten rule in this work that what the men can do for themselves should not be done for them. Loss of self-reliance is indeed one of unemployment's first inroads upon character. Employment—self-employment on an allotment—is a means of preventing this retrogression of manhood and a step towards recovery." The Allotments Committee, the Chairman of which is Joan Mary Fry, an English Quaker who recently visited in America, in making its plea for money wrote: "It is perhaps not yet generally understood how fundamental and how dire are the results of long-continued unemployment, but some of our mental hospitals are beginning to find out that there is 'Unemployment-shock' as well as 'Shell-shock.'"

S. S. CONVENTION CLOSES IN RIO DE JANEIRO

The World Sunday School Convention at Rio de Janeiro, Brazil, closed on Sunday, July 31, with a meeting which was characterized as most impressive. Dr. George Howard made a remarkable appeal for consecrated service, speaking in both Spanish and English, shifting from one to the other, and carrying all English, Spanish, and Portuguese speaking people with him. The great Alleluia chorus was typical of some of the fine music. Samuel G. Inman, Executive Secretary of the Committee on Cooperation in Latin America, representing the American and Canadian Mission Boards working in Latin America, writes: "The whole spirit of the Convention has been splendid from the day of the opening session. The newspapers have given good accounts of the sessions. The public has been kind; the hospitality very cordial, and groups of delegates have been entertained by many organizations such as the National Education Association, the Rotary Club, the Country Club, Women's Club, and so forth. Many lasting friendships have been formed. The charm of the City of Rio has permeated the hearts of all the delegates. Many have been received in Brazilian homes and understanding on both sides, foreign and Brazilian, has been enlarged. There has not been a single untoward incident. Both Catholics and Protestants have remained quiet concerning their differences, and the expected clashes, happily, have not been realized." He also writes of the great open-air meeting on Sunday afternoon which was carried out with great success. "There were about ten thousand people present in Praca da Republica," he says, "all of whom heard the program easily by means of amplifiers. Representatives from thirty-three nations gave one a sense of greatness. This and other meetings have impressed the city. Many of the smaller meetings of groups, facing all kinds of problems in many different parts of the world, have added to the value of the Convention."

PROVIDE JOBS WITH MONEY FOR RELIEF

Illinois has realized the folly of giving money in relief with no return in constructive service, when there are many men eager to work and much work to be done. Therefore, the three million dollars which has been loaned Illinois for relief as a result of congressional action will be used so far as possible, it is planned, as wages for work. Among the activities planned is the grading of rubbish-filled vacant lots to be used as playgrounds for neighborhood children, and similar work aimed at community rehabilitation. Fifty thousand men will be set to work. What this will do toward community improvement and to prevent personal deterioration through pauperization is evident. Dr. Martin H. Bickham, head of the special work division of the Illinois relief commission, is largely responsible for the formulation of this plan.

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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EDITORIAL

Shall We Not Encourage the Spiritual Overtones?

IN a recent issue of *The Churchman* appears a brief and illuminating article on "Human Overtones," written manifestly by a choir director. "When I asked the rector's wife," he begins, "why she did not join the singing, she replied that she feared her voice was not always true to the key and that when she ran off the vocal track others would be annoyed. My assurance that she was not a musical outcast but possessed of a voice with valuable overtones, led her to ask 'What is a human overtone?'" Paraphrasing the boy's definition of salt as "what makes potatoes taste bad when you don't put any on," he replied that overtone voices are those that make a chorus totally cold and uninteresting when you don't have any, or, more specifically, they are the voices which provide tones that are fractionally above or below the pitch of the ordinary true-to-key voices. In his choir, he said, there were a number of these voices which varied according to their moods, slightly above or below the key, but which he valued highly because, as supplementary tones, they reinforced, broadened and enriched the general volume of tone. The experienced choral conductors, he continued, know that their choruses contain one or more of these slightly off-key voices, but they are also aware that without them the volume would be noticeably reduced, the tone cold and attenuated. The thrilling effect of mass or community singing, when all sorts and conditions of men, women, and children sing, unafraid and unashamed, is due to the mysterious blending of the overtone voices with the normally true ones. The evident purpose of the article was to encourage those directing church music to seek out those with the overtone voices and incorporate them in their choruses, because of the richer and fuller music that would result.

As we read, our thought ran ahead from the vocal to the spiritual overtones of our meeting and community life. In all our group life there are those whose experience and expression are not quite true to the common pitch. They know it and others know it. Because of the general desire to maintain an absolute standard of exactitude and excellence, their participation in the group expression is sometimes not encouraged, to say the least. This is particularly true of our religious group life. Here we are prone to have a very definitely established key and we are keenly sensitive to even a fractional variation therefrom. In maintaining such an attitude are we not in

danger of weakening the very effect we are so anxious to obtain? We may have absolute correctness of tone at the expense of that warmth and richness that make the harmony so fine and appealing. Either from diffidence or from a sense of a critical and unreceptive attitude on the part of others, many keep still, whose thought and experience are slightly different from those which constitute the norm or key set by the group. They should be encouraged to make their contribution. Their own lives would be strengthened and the meeting and community life would be enriched. We need more of the spiritual overtones in our group expression.

The High and Heavenly Call to Christian Fellowship

THAT God is faithful is a basic fact for Christian faith, and to bear testimony to that fact as a reality confirmed in experience is worthy tribute to the Giver of every good and perfect gift. This faithfulness expressed in a call to fellowship is manifested to all who accept the revelation of abundant grace through his son, Jesus Christ. It is a fellowship through faith realized in the mutual love of two hearts and capable of expansion until the group may include everyone who will acknowledge the claims of Christ and accept the seal of fellowship in the bestowment of the Holy Spirit.

This call of God to men has been aptly described by the apostle of New Testament times as a high, a holy, and a heavenly calling. It implies preparation for intelligent action, for making right contacts, for utilizing the spiritual forces in a fellowship intended to include all mankind. Down through the years the call has gone forth "by divers portions and in divers manners" as the prophets of God spoke unto the fathers, but the message of love and life has culminated for us in the person of Jesus Christ. As Son of God, he came as a light into the world to be the Savior of all who receive him. It is a call to be, to do, and to possess. Venturing in faith to respond unto that call, we become new creatures in Christ with new aspirations, new sources of power, and new fields for service. To his immediate disciples, Jesus said, "As my father has sent me, so send I you," and the call took on a new form when they were endued with power from on high. The church became the medium for the divine message through which the Holy Spirit could make plain to men the things of God, and the

way to share them in direct fellowship. Called outwardly by his word and inwardly by his Spirit, they found clearly revealed to them a conscious need to be fulfilled in Christ. Faithful in commending to them his Son and presenting him in a free gift, God has demonstrated his part, at great cost, and revealed a love that is unfailing, a character that is sublime, a method by which he may share that love and that character with men.

An attitude of responsiveness toward his advances makes the new fellowship possible, and this expands as others join the circle and become followers of Christ. "Whatever there was of Divine in him, on its way to outward expression whether in speech or act, passed through the restricting and restraining medium of human consciousness, as was capable of expression within the forms of humanity." The apostle John could say, "Truly our fellowship is with the Father and with his Son, Jesus Christ." How this fel-

lowship has grown with the years! It has taken on new meaning with new contacts that surmount the barriers of nation, race, color, class or condition. The call of human need permitting expressions of neighborliness has opened doors for the wider fellowship, and the spirit of Christ finds vent in sympathetic service for those who have only thanks to give in return. But they become part of a Christian fellowship and share with those who give, as they take of their bounty. "This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess, and for the generosity of your contributions to themselves and to all; they are drawn to you and pray for you, on account of the surpassing grace which God has shown to you." This is the Christian fellowship to which we, as Friends, are called, and to which we should respond in larger ways in the spirit of unity and love as opportunity offers through the claims of human need.

Revive Thy Work!

BY MERTON S. RICE

I HAVE just been reading the earnest prayer of a prophet in the mist of a trying day. He turned through and out of it all, and called for what he fully believed to be the real deliverance. "Oh Lord! Revive Thy work in the midst of the years!"

Personally I have always believed that the greatest danger involved in any problematic period of life is the spiritual danger. We do not list it on our market reports. We call crisis years the years when stocks and bonds go tumbling in quotations. We are slaves of economics. Keep our markets strong and you cannot write crisis across our day. We however have come to realize of late that there is a stifling atmosphere about prosperity which chokes some finer things than mere economics.

Amid all the other crowding perils of this troubled hour through which we have been conscripted to carry the story of human progress, I am sure the spiritual peril is the greatest. It is not now for great civic reforms, and great industrial reforms, and great social reforms, and many more upon which we so easily can persuade folks to spend their enthusiasms, that I am to direct attention. Not that I do not favor the very highest development of every good ideal, but because I am fully convinced that the heart and hope of all good reform in this world lies in a genuine application of spiritual religion to the ways of man. I have been reading some very excellent historical estimates which boldly declare that the Wesleyan revivals actually saved England in that hard day from the very same fate which crushed France in her red revolution. In the light of what has been done, I dare in the face of what needs doing, to declare my faith in the same Gospel they had, and in the same Christ they preached, and in the same salvation they experienced, and in the same triumph they wrought.

There is a waiting place today for a giant figure in the church to appear. We must not walk carelessly now. We must not walk uncertainly. The issue is between God's truth which must be championed by his church, and ease and indifference, and skepticism, and materialism, and flagrant sin.

We must not be afraid of deserting our calmness. These are enlisting days. There can be no neutrality. We indulge enthusiasm elsewhere, in fact we require it. Enthusiasm among salesmen is made an essential. Why should we cool toward an enthusiasm for God's Kingdom on earth? As some-

one has said, "Why should a gladiator be sane and St. Paul be mad?" I would say it modestly, and deny all comparisons personal that might seem to be involved in such a statement, but I have come to a time in my ministry when I can at least understand the feelings of splendid old John Knox, when in a perfect agony of soul he cried, "Oh God! Give me Scotland or I die!"

Not long before his death, our greatest psychologist, Prof. William James of Harvard, offered a very keen observation upon the condition of our evangelical faith when he said, the true spirit of the church evaporates under those able and rationalistic booklets with which we have in certain quarters begun to evaporate religion in intellectual terms. That is not an exact quotation of the great student but it is the meaning of a very penetrating observation upon a very liable condition.

I am not concerned as to what type the new revival shall be. I am no stickler for form, or phrase, or manner of its propagation. The term, "Old time religion," is an easy term to use and a hard term to define. Religion is neither old fashioned nor new fashioned. It is not a question of fashion. It is little concerned with form. We are not doing other things as we used to do them. Why leave the expression of our religion to wear, alone of all our life expressions, the old manners and ways of yesterday?

I have a faith in Jesus Christ that cannot be outrun by any generation. I have faith in a Gospel that cannot be laid aside by any problematic conditions that may arise. I am not for a Christianity that would be narrow, and severe, and conceited, and unprogressive. I would, however, have a living, aggressive, passionate church enjoying the communion of a personal Saviour from sin. After having done my best to give consideration to every phase of the present day demand upon the church, and after having fought my own way through a mass of suggestions in emphasis, I have arrived at a conviction which was most vigorously announced by Dr. Dawson a few years ago in a phrase somewhat thus: "Though much may have been shaken in the realm of thought, nothing has been shaken in the realm of experience!" That may not be Dr. Dawson's exact wording, but the meaning is there. I cling to the message of evangelism. The form of utterance may differ, but the manner of statement is not the issue. I am far

more concerned about the actual salvation of the soul than I am to discuss the speculations about truth, which, after all, may hold interest for but a very few and hold no ultimate help even to them. This I know, the power of Jesus Christ does save folks, and that is enough vital knowledge in itself to command all the power I possess and to consume my best energy in application.

I would call, from the most compelling conviction I have ever known, for a new and consuming passion for the evangel, to come over the church. Enough for us to know that we have been entrusted with the message that will bring the broken hearted and the sinful to a sufficient deliverance. As never before, in my all too little ministry, do I see and appreciate the meaning of this commission. I have never doubted its worth. I have never questioned its surety. I have never feared its ability. I do now see it however as I never did see it heretofore, as truly underlying all the stability of government and the hope of every reform. These are days for the declarations of the great fundamentals of our beliefs, shorn of all our bickering contentions. Nations are in upheaval. Whole systems are in revolutionary change. Governments and law and order are in perilous criticism and protest. Revolution is no word to be carelessly bandied about this world now. What we need is a gracious and a genuine revival of the religion of Jesus Christ, a religion that will plant the life of God in the hearts of men.

"Awake! Awake! put on thy strength O arm of the Lord." We are waiting a consuming devotion to the task in which faith is unalterably set. Devotion to the faith has been the characteristic that has marked the outstanding ones in revived days. Bernard of Clairvaux, Anselm of Canterbury, Francis

of Assisi, Luther, Knox, Wesley, these may not have agreed in many of the details of doctrine, but in devotion they were in perfect step. What would avail a noble ideal to a nerveless, unheroic generation? But if the things we preach are true there can be no excuse for anything other than the most devoted work for salvation of a lost world. Our times we know are disturbed. We are troubled by vast and clamoring problems which will either work out our deliverance from all trifling matters that have confused us from the real truth, or will plunge us into abject failure. The very peril of this demanding hour is the irresistible challenge to our faith. It is not enough for us to have a sound system or social economics, important though that be. Well stated creeds and high-idealed politics are not enough. The very most practical and virile principles will weaken and faint unless they be motivated in a character unique and irresistible because of an unbroken communion with God. This world never needed Jesus Christ more than now. That great deliverance will not be supplied by reading the splendid stories of the tireless characters who met the calls of other days. Today, when every street corner is made an orator's platform for the proclamation of some social theory: Today, when the press of the world is pouring out a flood of varied suggestions and speculations: Today when enthusiasm extreme stamps men and women who eagerly seek every ear into which to cry their proposed doctrines: Today when plastic nations and whole races of people are lying exposed to influences that can impress them: Surely at an hour like this, we will not dare to fail as Christians to be solicitously loyal to our faith.

Metropolitan Church, Detroit, Mich.

Among Friends in South Dakota

BY VISITING FRIEND

WHEN arranging our recent return trip from the old home in Oregon, we planned to visit Yellowstone Park and come on east through northern Wyoming and the Black Hills of South Dakota. We were immediately mindful of the faithful Friends in the latter state, who are far off the better beaten paths of Friendly visitation, and began hunting them up on the map to see whether we could not include them in our itinerary. We found that we could do so by driving not more than one hundred miles or so out of our way—and what's a matter of one hundred miles between Friends?

Some of these Friends were already our personal friends, on the background of pleasant acquaintance and association on Yearly Meeting and other occasions. We were hardly less keen, however, to meet and know personally others with whom our contact had been indirect, but of whom we had heard so much through those who did know them that we already felt the ties of friendship tugging at our hearts.

All South Dakota, like ancient Gaul, is divided into three parts—so far as Friends are concerned. Perhaps we should say into three meetings and two

parts—eastern and western. Our approach was made of course by way of the western Friends, who comprise the open country meeting known as Empire, some six miles from the town of Vale. Parenthetically, this doesn't appeal to one as a singularly appropriate name for a Friends meeting, but we learned that when the meeting was established it merely took, for purpose of geographical identification, the name of the local territorial unit.

It was a perplexing problem we faced—that of sitting down at Newberg, Oregon, and figuring out how to write Martin Williamson, pastor at Empire, South Dakota, that we would be on hand for an appointed meeting at such and such a date and hour some ten days hence. In the interim we expected to make stops here and there, and we were to travel over unknown roads, including a great deal of mountain driving. After much thumbing of road maps and figuring of daily schedules, we finally fixed upon two o'clock, Sunday afternoon, July 31, as the hour of our arrival. That Sunday forenoon saw us through the Black Hills over some dirt roads that were cut up through recent rains, our progress thus being somewhat impeded. We still

felt we might make our engagement at the appointed hour when one of our tires picked up the inevitable nail—and Empire thrice thirty miles away. It was with considerable elation, therefore, that we drove into the Empire Meeting yard just three minutes before two!

AS A LIGHTHOUSE AND BEACON

Martin Williamson was waiting to greet us—and with a heartiness that is characteristic of him. He informed us that they had decided to hold the meeting in the evening, which afforded us the welcome opportunity of a good visit with the Williamson family during the afternoon. First, however, we made a brief inspection of the meetinghouse. Standing on the highest ground in the community, overlooking in all directions the wide sweep of the Dakota prairies as far as eye can reach, this neat white meetinghouse is as a lighthouse whose beacon shines afar. And its strategic location is but an earnest, we are assured, of the focal influence which it exerts in the countryside which it serves.

Arriving at the Williamson home, about two miles from the meetinghouse, we received so cordial a welcome from Nettie Williamson and their five daugh-

ters and sons that we felt at once that their home was also freely ours. It was fourteen years ago that Martin and Nettie Williamson bought their farm, settled in the Empire neighborhood, and undertook the responsibility of leadership in the Empire Meeting. They are of sturdy Norwegian stock, and finely represent the numerically small but valuable contribution that Norway has made to American Quakerism. Martin and his brother, William, who represents western South Dakota in Congress, are the products of a pioneer Friends meeting in the eastern part of the state, in which the well known minister, John Frederick Hanson, who came from Stavanger, Norway, was a leader. Both look back with deep appreciation to their formative days in that little meeting.

OUR FRIENDS, THE WILLIAMSONS

Here in the Empire community the Williamsons have worked hard on their farm, raising corn and hogs and sugar beets and grain. Fortunately, they are within the belt of territory fed by the great Belle Fourche irrigation project, and do not have to rely directly upon the sky for water for their crops. While freely flowing irrigation ditches give additional assurance of a good harvest, they certainly demonstrate the truth of the old maxim that there is no excellence without great labor.

But speaking of farm products, their best and most important crop is represented by the young people and children growing up in the Williamson home to do their parents honor. Mildred, the eldest, will be a Senior in far-away Penn College this year, where she is majoring in Religious Education. After one year at Penn, Viola completed her course at the South Dakota State Normal at Spearfish in June and is to teach this year in the Friends community of Aurora in the eastern part of the State. William is in High School at Vale, where, in the way of "outside activities," he stars in athletics. This season he won the half-mile race in the regional High School field and track meet and took fourth place in the state meet. In his ability to run, he is following in the footsteps of his congressman uncle, whose name he bears, who has been winning political races for twenty-five years or more. Darrell, the second son, is coming on in the grades, while little Winette, the baby of the family, has not yet entered school.

During the afternoon, while our young people were getting acquainted outdoors, we elders "talked of cabbages and kings and many interesting things." In the evening we sat down to a dinner that was a joy to the pilgrims who had been lunching and picnicking on the "catch as catch can" order for many days. Under

such circumstances it is indeed a far cry from a minced ham bun to fried chicken and the fixin's.

FRIENDLY FLAVOR MAINTAINED

Then off to meeting, after a short walk about the farm. A copious rain had fallen a few days before, which had left the dirt road rather rough and soft. It was easy to see what the roads are like in falling weather and we felt ourselves fortunate to have arrived between showers. It was dusk when we reached the meetinghouse on the hill. A cooling breeze had arisen, darkening clouds marked the horizon to the north, and we stood awhile and enjoyed an electrical display in the distance. By the time all friends had arrived, the meeting room was well filled and a more attentive audience we have never had—and among the hearers were many children who might easily have been excused for restlessness.

The Empire Meeting is really a community church. A few Friends in addition to the Williamson family form the nucleus of the group, but many of those who attend and cooperate are non-Friends. For instance, one of our most eager and appreciative listeners proved to be a Catholic. Nevertheless the Friendly atmosphere and connection are maintained and to a larger degree than is true of some all-Friends meetings. The congregation, regardless of denominational affiliation, contributes regularly to the United Budget of the Five Years Meeting through the channels of Nebraska Yearly Meeting, of which the South Dakota meetings are a part. And on entering the room we noted on the door an American Friends Service Committee circular announcing the summer institutes on international relations.

Martin Williamson is a farmer among farmers, who, with his wife, works early and late to make things go, so they can properly raise and educate their children. He is also the minister and leader of the Empire Meeting and must needs keep abreast of times and events—hence *THE AMERICAN FRIEND*, *The Christian Century*, etc., on his table. To minister properly to his flock, he must find some time for study, which he seeks in the very early morning hours. Such self-sacrificing service he gives freely to the community as his labor of love. And what he is to the Meeting as its minister, the other members of the family are to him and it as dependable helpers and workers.

INDIANA YEARLY MEETING

Ministers with a minute addressed to Indiana Yearly Meeting from another Yearly Meeting who desire entertainment at Indiana Yearly Meeting should address Robert W. Randle, 1234 Main Street, Richmond, Indiana, that arrangements may be made therefor.

So far as we know, Empire Meeting is about the most isolated Friends meeting in the United States, in relation to other Friends groups. It is approximately 370 miles to Aurora and about the same distance to Harmony Meeting in eastern South Dakota. The three meetings constitute Wessington Springs Quarterly Meeting, and once a year, in August, the quarterly meeting sessions are held at Empire. When the visiting Friends were being comfortably tucked away for the night in the Williamson home, we expressed regret at our having to discommode them to such an extent. Nettie Williamson assured us it was nothing, saying they had accommodated as many as twenty-six visitors at quarterly meeting time!

The fellowship which we enjoyed in this home was a great inspiration to us and when it came time for us to leave next morning we felt we were parting from old-time friends.

As we drove back toward Vale, we enjoyed a closer view of Bear Butte, which stands as a unique sentinel on these Dakota plains. With no surrounding hills to support it, this butte or mountain thrusts itself upward to a height of 4,000 feet, and is known as a geological mystery. It certainly tends to punctuate the landscape with a big exclamation mark.

A RIDE THROUGH THE BAD LANDS

Past Sturgis we drove on to Rapid City, the gateway to the Black Hills, through which we had hurriedly driven the day before. From there we veered our course from the main travelled highway and took the road which leads through the heart of the Bad Lands, which featured our afternoon's drive. This is a name that seems to be generally applied to certain territory that has been strikingly eroded by heavy rains. Here in South Dakota are the Bad Lands *par excellence*. The chalky hills, with their limestone and clay, have been eroded into all kinds of fantastic forms, among which one may easily imagine ghostly haunts of goblins, spectral cathedrals or what not. In the garish day the general effect is that of a whitish gray landscape, softened with faint tints of color. When the sun is nearer the horizon, however, its slanting rays bring out the color in a way to illumine and glorify this "No Man's Land" of the Dakotas. It was given its name, Bad Lands (*Terres Mauvaises*) by early French Canadian trappers. In their persevering fight against the encroaching pale faces, the Sioux Indians used effectively the hills and recesses of this section as their rendezvous of opposition to the U. S. Army troops sent out to quell them.

(To be continued)

Iowa Yearly Meeting

BY CORA M. MATTISON

THE seventieth session of Iowa Yearly Meeting, which convened at Oskaloosa, Iowa, August 22 to 28, was a time of work, fellowship, and blessing. In spite of depressing conditions, the attendance was practically as large as usual, many Friends coming from our most distant meetings. The group camping on the old Penn College campus was larger than it has been for years. Although at the beginning of the annual gathering there was a feeling of uncertainty bordering discouragement, it soon vanished, and a spirit of courage and devotion gripped our hearts.

The Meeting organized with the same officers as last year—Presiding Clerk, Edgar H. Stranahan; Recording Clerk, Cora M. Mattison; Reading Clerk, L. Willard Reynolds; Announcing Clerk, Millard Jones; General Superintendent, Moses T. Mendenhall; Treasurer, C. V. Stanley; Statistical Secretary, Eva Tharp.

One of the first items of business was the unanimous approval of the action of the Executive Committee of the Five Years Meeting in postponing the date for that gathering.

Although the number of visiting Friends was not so large this year, we were glad for the helpful presence of those who came. Most of them were returning home for a visit, for they were formerly a part of Iowa Yearly Meeting: William and Anna Kitch of Haviland, Kansas; Howard W. and Edna Cope of Muncie, Indiana; Henry and Anna Vore of New York; Elton Trueblood of Baltimore; B. F. Andrews of Chicago; Elizabeth Marsh of the American Friends Service Committee; and Hazel Lincoln of the American Friends Board of Missions. It was a source of gratification to have these Friends with us, and those who brought messages proved channels of blessing.

A remarkable record has been maintained by Melinda Stanley, of Sugar Creek Monthly Meeting, who has attended each of the seventy sessions of Iowa Yearly Meeting. She will be ninety-two in October. In spite of her advanced age she was faithful in her attendance this year, and her presence was an inspiration.

The annual gathering is, of course, a time to report on the work done and to plan future activities, and so it was with interest that we heard the different lines of work discussed. The Committee on Prohibition and Public Morals reported cooperation with various temperance organizations and workers. They have brought to many communities well informed speakers who have rendered valu-

able service. Besides distributing much literature, they have sent messages to congressmen, written articles for newspapers, and have been instrumental in having Quarterly Meeting programs. In all, about 150 lectures and sermons have been given on this important subject. In the study of present conditions, the Committee sent a questionnaire to educators, judges, police chiefs, and others and received much valuable information. The shifting in moral standards makes new demands upon the home and the church. Individuals must have high ideals and the courage to stand by them. They must assume the responsibility of seeing that those in office, both state and national, stand unflinchingly for Prohibition and law enforcement.

The Yearly Meeting endorsed the following message drafted by the Committee:

"We believe in the Eighteenth Amendment and Volstead Act. We do not believe in states' rights as a cure for the evils inherent in the liquor traffic. We strongly protest against any amendment being ratified by state convention. Believing that modification or repeal is an acknowledgement of government's inability to enforce her prerogative, we feel that the government could not guarantee protection to dry states against wet invasion with any degree of certainty of making good the guarantee. We urge you as President of the United States to use your influence for retention of the Eighteenth Amendment."

Another department of work made especially important by the urgency of the times is that of Peace. The Peace and Service Committee have been diligent throughout the year in creating interest in Peace and Disarmament. They had a booth at the state fair last year where they arranged a peace exhibit and distributed literature. This plan is being followed again this year. They have also sent letters to the President and to congressmen urging their support of measures in line with Peace. In view of the tremendous cost of war in money, property, and life, and because of the fearful aftermath of war in our economic and moral life, we must be alert in cooperating in all efforts toward the abolition of this terrible evil and the establishment of goodwill among nations. We must create convictions concerning the unethical nature of war and train in attitudes of peace and brotherhood.

Reports show that work among our young people has been carried on in a satisfactory way. Goals suggested by the executive committee have given direction to the efforts of young people's

groups. During the year six new societies have been organized. The plan to have the Iowa Young Friends Conference during the yearly meeting week brought a splendid group of young people to our gathering. It is the intention to have a separate report of their sessions.

The field of Religious Education offers an opportunity and a challenge that our committee has been facing seriously. A part of the work of the committee has been to encourage the organization of leadership training classes through supplying needed study material and lending books on religious education. But the major project of the committee has been the publishing of graded Sunday School quarterlies for first year junior groups. This has proved a greater success than the most optimistic could hope. Many Sunday Schools, both in Iowa and over the Five Years Meeting, are finding in these lessons just what they need—material adapted to the age and interest of the child and developed from the Quaker point of view. A great deal of the success of this effort is due to Dr. Edgar H. Stranahan, who has given much volunteer service in editing these quarterlies. The lessons for the first quarter of the second year are now ready for distribution.

The session devoted to the interests of Penn College was taken up with reports and discussion of plans. In spite of trying conditions the College successfully completed the year's work. The total enrollment was 473; there were forty-two graduates in June and eleven at the end of the summer session. The various forensic, music, and athletic activities have been carried on with gratifying results. For the coming year the faculty remains practically the same. In order to unify the work and give greater efficiency, there has been a grouping of the departments into seven divisions, each with a chairman: Life Sciences; Physical Sciences; Social Sciences; Language and Literature; Education, Psychology, and Philosophy; Religion; and Fine Arts. Every effort is being made to maintain the high standards Penn College has achieved.

A most important part of the President's report set forth the Student Self-Help Plan to be initiated at Penn, whereby students may work fifteen hours per week, all labor to receive the same pay, and thus help to defray expenses. Various lines of work are to be planned for this student help.

The importance attached to Missions was made evident in the two sessions devoted to consideration of this topic. The reports of the American Friends Board of Missions and of the Associated Executive Committee on Indian Affairs made us feel with renewed force the personal

responsibility we must have in the promotion of this great work. We were reminded that it is not the lack of consecration of youth that is holding us back, but the lack of consecration of funds. In this time of readjustment we must consider what part we will give to the Kingdom. How much does the cause of Missions really mean? We cannot maintain strong local work without a broad outlook on the foreign fields. Though it may mean sacrifice, we must continue to give to God's work at home and abroad. We are encouraged by the earnestness and zeal in evidence in Jamaica in the organization of three quarterly meetings.

Perhaps the most encouraging and inspiring single thing of the Yearly Meeting was the spirit of willing consecration of Robert and Ardelle Cope for service in Jamaica. Their impressive messages in song and talk forced upon us keenly our individual responsibility. Our bond with Jamaica, already close, will be strengthened by the going of these two Iowa young Friends when they sail for their station early in October.

Another point of high interest and significance in our sessions was the final recording of five young men as ministers of the gospel. For a year these young men had been under the care of our Committee on the Training and Recording of Ministers, and at this time they were recommended for favorable action on the part of the Yearly Meeting. In a time of financial stress and economic uncertainty, it touched us to have these stalwart young men consecrating their lives to the work of the church. The brief service of recognition was conducted by Willard Reynolds and John Hadley, and the whole Meeting seemed drawn together in sympathy and dedication to Christ's cause. Those recorded were Floyd Hinshaw, Clinton Stanfield, Robert Cope, Orville Dillon, and Guilford Street. J. Paul Hadley, an ordained minister in the Presbyterian church, was also received as a minister among Friends. Others recommended this year by their local and quarterly meetings and referred to the Yearly Meeting Committee on Recording Ministers for observation and training were Lyle and Bessie Jones, Henry Marlenee, and John McCracken.

A general view of our meetings was brought in the reports of the General Superintendent, the Evangelistic Committee and the Statistical Secretary. The report of Moses T. Mendenhall reminded us of the efficient work of Friends of years ago and urged us to an earnestness and consecration such as brought forth a rich harvest in those days. A graph showing the membership of Iowa Yearly Meeting throughout its history proved challenging. The sacrifice necessary on the part of practically all our

pastors in order to keep the work going is evident. Many local meetings are unable to meet their obligations and yet the pastors are heroically going on with the work, zealous to help their people and strengthen them in their religious life. Few changes in pastors are being made this year.

The statistical report shows that we have thirteen quarterly meetings and fifty-nine monthly meetings. Total membership, 7,642. Total contributions to home work, \$50,753.13. To the United Budget, \$6,825.68.

The Evangelistic Committee had arranged a discussion which proved interesting and suggestive. Emmett Morris and Roscoe Coffin discussed "What the Church Expects of the Pastor" and Theodore Foxworthy and Percy M. Thomas told "What the Pastor Expects of the Church." Both sides brought out worth while ideas that should encourage a better mutual understanding.

A report like this may give the impression that business was the only interest of Iowa Yearly Meeting. Such is not the case. There were devotional meetings daily early in the morning, again at 11:30 a. m., and in the evening, and three preaching services on Sunday. The evening meetings were centered about the thought of the Cross—in evangelism, in experience, in the home, in our life with others—and closed with a message, "In His Steps." All these devotional periods were times of meditation and spiritual refreshing.

The interest in the various lines of work carried on, the inspiration of the devotional meetings, the impressive messages in song, the friendly intercourse—all of these things combined to make the seventieth session of Iowa Yearly Meeting a memorable occasion, a time of renewed consecration, and of encouragement to go forward confidently in the work of the kingdom. With great insight the Presiding Clerk summarized the Yearly Meeting in his concluding minute: "Recognizing the evident leadership of the Holy Spirit and the blessing of God, with a keener consciousness of our obligation to enlarge the Kingdom of God in our field, made hopeful by the spirit and messages during our gathering this year, we do now adjourn to meet on Tuesday, August 22, 1933, at 10 o'clock a. m., if the Lord wills."

ANNIVERSARY PAGEANT AT CLINTON CORNERS

Clinton Corners, New York, Friends on Sunday, August 21, celebrated the 150th anniversary of their Meeting with an anniversary pageant which began in the morning and lasted all day. Twelve other meetings and churches, including those of the Five Years Meeting and General Conference Friends, Methodists,

Presbyterians, Baptists, Christians and a Federated Church, joined with Clinton Corners in the observance. The pageant was held on the lot adjoining the meetinghouse, with about 250 people taking part and a thousand people present as spectators.

The first half of the pageant, which was given in the morning, dealt with the great and challenging events of Quaker history, under the heading, "Ventures in Quakerism." George Fox's vision on Pendle Hill, William Penn's treaty with the Indians, the protest of Woolman and of Whittier against slavery, and the work of the American Friends Service Committee were presented.

In the afternoon, the local history of Quakerism, including the founding of the local Meeting, the building of the meetinghouse and the more recent history of the Meeting, was presented. The pageant closed when representatives from the various churches present gathered in a semi-circle and everyone joined in singing: "Blest be the Tie that Binds."

The young people of the Meeting, in preparation for this pageant, held an unprogramed Friends Meeting on August 14, the Sunday before it was presented, with no scheduled speaker and no musical instrument in use. During this meeting a number of people spoke spontaneously, and it was felt by many present to have been very much worth while. The production of the pageant has also served to stimulate a local interest in Quaker history, and in the reading of such books as the Journals of George Fox and of John Woolman.

Near the close of the program the ministers and religious leaders present gathered together near the front of the stage, and in a word expressed their hope for the future of the Meeting. Among these were: Anna Legget, Friends Minister and daughter of one of the early pastors of the Meeting, Hannah Legget; Elizabeth Hazard, Yearly Meeting Secretary; Russell Branson, pastor of Clintondale Friends Meeting; Cecil Pearson, formerly at Clinton Corners, now pastor of the Friends Meeting at Lynn, Massachusetts, and pastors from other denominations.

Letters were read from Furnas Trueblood, Paul Kerschner, and Herbert Huffman, former pastors in Clinton Corners. These speeches and letters all stressed the need for denominational understanding and comity in the new day.

The pageant was produced under the direction of the Clinton Corners Monthly Meeting, which at the same time had anniversary booklets printed and distributed. The Monthly Meeting Committee in charge of the pageant and booklet consisted of Edwin and Anna Rozell, Mabel Burhans, and Avery and Eleanor Weage.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

HOME SERVICE—ITS AIMS AND ACCOMPLISHMENTS

The supreme intellectual achievement is to know the meaning of the age in which one lives. The most dismal intellectual failure is to stand in the midst of significant movements without ever becoming aware of their existence.—J. B. MATTHEWS.

We who are young in 1932 are immersed in movements that we have scarcely begun to understand, much less evaluate. The last war, like every war, did not solve but passed on to us the ever more pointed problems that are straining to the utmost our existing national and economic structures.



It is easy to keep these at arm's length by talking of concrete facts as though they were vague abstractions, but the need of our generation is to begin by an intimate comprehension of concrete situations of tension which reflect the greater issues at stake. These give inescapable reality to the broader discussion of principles. In congested areas of our country, there are bitter misunderstandings between socially and economically separated groups that produce a spirit almost identical with that provoked by warfare.

There are brought into focus for us in these areas the most startling details of the effects of crumbling industries, such as soft coal mining, or of the influence of a swiftly shifting industry as in the Southern move of textiles. There are other areas that reveal the effects of the uneven penetration of social advantages: the southern mountain districts, certain rural communities, and sections for the under-privileged of the great cities. Most of our criminal courts and places of imprisonment reveal the mediaeval ineffec-

tiveness of our present methods of handling crime.

Most of these concrete situations out of which maladjustments arise are so complex and so interwoven with human factors that a theoretical text book study of them cannot suffice to give insight into their character. Those men and women of our generation who will make constructive contributions to the righting of these conditions must also be plunged into situations where they come into actual contact with the human constituents of the problem.

To this end, the American Friends Service Committee, through its Home Service Section, offers opportunity to young men and women, irrespective of

their race and creed, to work in difficult areas where they may gain some firsthand knowledge of conditions as they are. There is at the same time an opportunity to throw oneself into the difficult task of actually changing these conditions where changes are sorely needed. For several years, college and university students, and others who could give time, have responded in increasing numbers to the challenge to volunteer their serv-

ices in areas where workers are needed. The work is seldom easy, and frequently leads workers into lonely fields. The call for volunteers is not sent out to those who want an exciting experience or a job, though service opportunities frequently develop into both. The call is made rather to those who are sufficiently interested to give of themselves to the point of sacrifice if necessary, and who look upon the task as essentially a spiritual one. The spirits of men and women can develop creatively only as they are released from prejudices, distrust, bitterness and crushing economic burdens, and the Home Service Worker at his best is himself a spiritual instrument for effecting such release.

When the call comes to those who have been accustomed to think of national loyalty in terms of military service, there is no hesitation over the cost. There are rapidly increasing numbers of young men and women who have embraced the modern conception of national loyalty which calls for vigorous activity toward the development of a nation worthy of their highest ideals, and they, too, are ready to pay whatever price is demanded. In such service as is here offered they find the opportunity they seek to demonstrate this positive and constructive pacifism. Volunteers are increasing so rapidly in numbers that only a small percent of the applicants each year can be placed.

During the past summer, sixty-four volunteers have been serving for no remuneration beyond expenses in constructive Peace time positions in this country. Their services cover a wide range of positions and call for varied talents—some of which the possessor was not aware of having until the situation called for unrecognized powers. Difficult and oftentimes discouraging situations have been met and dealt with in city settlements, reform institutions, settlement camps, rural communities, mountain and Indian school, in the coal fields of the South, and elsewhere. These young men and women came from twenty-four states and from three foreign countries, and worked in eighteen states. Thirty-





three were students; fifteen, teachers; and sixteen came from other professions. Ten denominations were represented. All this was accomplished at an average cost per worker of \$37.29. Three hundred others, who were eager to give their services in similar situations, were unplaced because of lack of funds!

Following are a few of the many similar statements received almost daily from the young men and women who have finished their terms of service and are returning to their homes:

"Words cannot tell how grateful I am to the American Friends Service Committee for making it possible for me to be in Pleasant Hill (Southern Mountain community) this summer. This experience has truly added a new color to life for me!" . . . "Truly I am meeting up with conditions which I never before dreamed existed." . . . "I am learning much about human nature, and the way other people live." . . . "I would not take any thing for my experiences up here so far." . . . "I want to thank you for giving me this opportunity for widened contacts and experiences. This kind of a job leads to some profitable self-criticism."

That the participants in this movement value their experiences is evinced by their own reports; that they will become more thoughtful and intelligent citizens of their communities whatever their particular walk of life, stands without question.

IOWA YOUNG FRIENDS IN CONFERENCE

Young Friends of Iowa Yearly Meeting held their annual conference at Penn College, Oskaloosa, Iowa, August 25-28, during Yearly Meeting week. Ermin Perisho lectured to the group on modern day problems, carrying out in his talks the theme of the conference, "In His Steps." Millard Jones and Cecil Hawthorth conducted the forums and Percy Thomas had charge of Bible study. Classes in C. E. methods were led by

Moses Mendenhall and Mrs. Paul Hadley. Richard Wiles discussed Young Friends' outlook and Lenna Hadley took charge of Quiet Hour. Young Friends were again fortunate in having Theodore and Estella Foxworthy for conference father and mother. About ninety Young Friends attended the C. E. banquet Saturday night, which was followed by an impressive installation service at the evening meeting.

The new president of the group is Floyd Hinshaw of Oskaloosa.

SPRINGBANK GOLDEN ANNIVERSARY

Instructive talks, and reminiscing, interspersed with excellent music, comprised three interesting sessions celebrating the golden anniversary of the Springbank, Nebraska, Friends church, Sunday, August 14. Former members, with relatives and friends, came from far and near to attend the meeting and to renew acquaintances long neglected.

The morning sermon was delivered by President O. W. Carrell of Nebraska Central College. He sketched vividly the

FOR CHILDREN'S SAKE

Along the street grow little trees
Stiffly beside each door,
Long needled pines in sober lines,
Cedar and juniper.

A tidy forest, meant to hide
The basement window bars.
On winter nights they're strung with
lights
Like little colored stars.

As though the Star of Bethlehem,
Knowing it swings too high
For children's eyes to recognize,
Dropped star dust from the sky.

That, for all children's sake the pines
Which line their path ahead,
Might grow sublime at Christmas time
With jewels garlanded.

EMELINE H. HILL.

growth of the church and urged the adoption of a definite program for the next fifty years. It was an impressive sermon and meeting.

More than one hundred fifty persons partook of the sumptuous dinner in the church parlors at noon, and the congregation again assembled for an informal service. This meeting was conducted by Wilber Roberts, the only living resident charter member, Edwin Andrews, an early member and historian, and J. L. Jones, present clerk of the Monthly Meeting. Letters of greeting and congratulations were read from two charter members, Aaron Smith and J. J. Andrews, also one from Alden Knight, a former pastor. Brief talks were given by early members and visitors. Mrs. Orlie Parker brought greetings from the parent meeting, Pleasant Plain Monthly Meeting, in Iowa. It was noted that of the adults who were charter members, only two are living: J. J. Andrews of Huntington Park, and Aaron Smith of Crescent City, California.

Rev. Albert Lamm of Minneapolis, Minn., preached an inspiring sermon Sunday evening, bringing to a close a day long to be remembered.

The occasion was an inspiration to young and old alike. The younger ones were imbued with the determination to carry on the work of the church with the same courage that made it possible for their forefathers to accomplish what they did towards establishing the Kingdom of God on earth. The older ones were pleased with the gratitude expressed in their behalf, and felt their untiring efforts were being repaid.

MINNEAPOLIS MEETING

Estella Symons, latterly of Germantown, Pennsylvania, was a guest in Minneapolis recently, to attend the marriage of her niece, Mary Eleanor Symons, to John Chapin Brackett.

Sunday evening, August 21, Ellison R. Purdy spoke at the Bethlehem Presbyterian Church on "Silence in Worship." The group included both older and younger members, and he says that he never addressed a more appreciative audience.

The Minneapolis C. E., which as usual has been holding its summer meetings at different beaches and in private homes, climaxed the series by a trip to the home of Dr. Frederick and Betty Wells at Kasson, Minnesota. Leaving the church after a noon lunch Sunday, September 4, they motored to Kasson to hold a joint meeting with the Epworth League of that place, and after a Labor Day of varied festivities, returned at the close of a well spent holiday.

Curses always recoil on the head of him who imprecates them.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

FROM BARREL OR FOUNT?

Editor, THE AMERICAN FRIEND:

A certain minister, not a Friend, in writing of his life work, tells of a time when, as he says, "I had scraped the bottom of my sermon barrel," or other receptacle. A truly anointed minister never comes to the end of his resources, because they are not in himself, but in the one inexhaustible Fount of wisdom and grace.

ELLEN SIMKIN.

Poplar Ridge, N. Y.

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IN REPLY TO "PREJUDICES AND FACTS ABOUT TURKEY"

Editor, THE AMERICAN FRIEND:

One may judge that the author of the article of the above title, which appeared in the *Messenger of Peace* section in your issue of September 1, has but limited knowledge of the history which antedates "The Angora Reform," at least as it relates to the Turk and his dealing with Armenians during a series of years, notably perhaps from the years 1861, 1895, 1896, 1898, and others including the ghastly massacre at Smyrna and elsewhere of more recent date.

Having had occasion to interview and to live with many Turks, official and others, and having had extensive dealings with hundreds of Armenians in Central and Eastern Turkey, and furthermore having had close and intimate personal relations with some scores of American missionaries in Turkey and very highly esteeming this great privilege, I am prepared to utterly flout your author's facts and prejudices as they relate to conditions previous to the establishment of the seat of the government at Angora.

It is not my purpose to express admiration or dislike for the characteristics of either the Armenian or the Turk, though I have had intimate opportunity to know them, but to pretend to belittle the awful treatment which the Armenian nation has had to undergo, with slaughter by hundreds of thousands at the hand of the Turk, is a preposterous attitude. My interest did not start in the year 1896 but came to a climax that year and has been continued as to the welfare of Armenians. As officer in charge of an expedition of relief under Miss Clara Barton, President of the Red Cross, I could give numerous instances of the immediate results of wholesale massacre, and though not an eyewitness of any actual slaughter, I was present shortly after such occurred in several instances,

and it was in a measure my business to follow one up. Irade being issued by the Sultan, a town in Turkey had the option to institute and start a massacre at their behest. As an instance: word to above effect came to the ancient city of Orfa with a population partly Turkish and partly Armenian; by strict order and discipline all Armenians were entirely disarmed, and, after three days, early in the morning at a given signal, woodsmen with axes smashed the doors of houses throughout the Armenian quarter, then soldiers or anyone was authorized and instructed to kill, then came any and all sorts of Turks to leave nothing of any value behind them. My memory is that of some twenty-odd thousand of Armenians in Orfa; eight thousand, more or less, were destroyed. A favorite tool with which to kill or wound was a short, two-edged sword or a wooden club. Some three thousand, largely women and children, who resorted to a large Gregorian Church building for safety, were all burnt to death with the building.

At Kharpout, where there were large numbers of Armenians with an American Mission and twelve buildings, including the large stone Euphrates College, and some fourteen Americans, after much warning and controversy by the Vali, the place was bombarded and eight of the twelve buildings were destroyed. Many were killed and injured, but a large number were saved by the courageous conduct of the Americans, who refused to evacuate and desert the Armenians who resorted to them for safety.

E. M. WISTAR.

Germantown, Pa.

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"WHAT IS A DRY TO DO?"

Editor, THE AMERICAN FRIEND:

Your Editorial of September 1 asks, "What is a Dry to do?" Immediately this answer was suggested: "Come out from among them." We have been more than ever impressed of late with the fact that loyalty to God as revealed in his Word is the most potent factor in national prosperity. We seem to have forgotten that he is the supreme ruler. Seldom indeed is it that what God has to say on a moral problem determines the action of today's legislators, but what will give them the greatest favor in the eyes of the people and tend most surely to keep them in office. Perhaps as much may be said of the average citizen, not being guided by God's law but by what he himself wants. I do not now recall when the "good man" policy

came in vogue; however it has proved a failure thus far, in regard to prohibition at least. I think we will all admit that. Seemingly we have gone from bad to worse, until, as our Editor has said: "Perplexity, confusion, and dismay have beset the minds of deeply concerned prohibitionists in anticipation of next fall's elections." God is not a god of confusion but of quietness and peace.

I have no railing accusations to bring against our President or the good men in office in the party. Rather, I pity their situation, for they are so handicapped in a house divided. There are some outstanding reasons for the dismay and confused conditions that exist. Many in high official places of government are enemies of prohibition. The power of law enforcement was placed in the hands of a life-long distiller, and the Assistant Secretary of the Treasury was a distiller, and there are others. Of a committee of eleven members appointed to make a study and report on prohibition enforcement, all save one were unfavorable to prohibition.

And now to my comrades in the "White Ribbon Army," who perchance may read this, do I want especially to call your attention to the words of wisdom and forethought uttered by our revered Frances E. Willard: "We are firmly persuaded that the separation of the people into two distinct armies must come, and that separation cannot come too soon." The dry cause has suffered irreparable loss from not following her statesmanship. Furthermore, in 1887, from John B. Finch she quotes the following: "No party will do right if you give it your vote when it does wrong."

S. ELIZABETH JORDAN.

Lynn, Indiana.

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Editor, THE AMERICAN FRIEND:

Referring to your editorial question in issue of September 1—"What is a Dry to do?"—my answer is, vote for President Hoover and a dry Congress. President Hoover on August 11, 1932, in his acceptance speech made very plain his views and his future duties in regard to the Eighteenth Amendment. He said very emphatically that he was not in favor of the repeal of that Amendment, and that if a wet Congress provided a wet law and any states became wet and he was elected President, he would insist upon all states in the United States fully complying with the Federal laws. I don't see anything wet in that proposition, nor can any fair-minded voter see any wet efforts in connection with any action in the service of President Hoover. He has been the most imposed-upon president since Abraham Lincoln, the after-effects of the World War. No one could have excelled his faithful services—he has stood foursquare for a moral and peaceful world.

If the population of America will return President Hoover to his present office for four more years, we have a good chance to improve morally and financially. It is not more beer that we need in America today, it is more bread. If we will be fair, honest, and sober, we can regain our proper standing with all nations.

ALBERT J. MIDDLETON.

Indianapolis, Indiana.

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BIBLE TERMS PREFERRED

Editor, THE AMERICAN FRIEND:

I have a "concern" to write a few thoughts for our beloved paper. As a child I was taught that we as Friends prefer to express our Christian faith, as far as may be, in Bible terms. I do not find the words "mystic" or "mysticism" in the Bible, and have feared that they might prove mystifying to some who like myself are not gifted with soaring minds. I find nothing more clear and satisfying than our Savior's own teaching and promises.

We believe that Friends have been entrusted with a special message to the world in regard to spiritual communion with God, and especially regarding group worship; but there are many in other, and I believe all, denominations who have recorded their views and experiences along these lines in words that show we are not alone in such experiences. The following comment by a non-Friend on I Kings 19:1-21 will illustrate my thought: "When Elijah felt discouraged at the spiritual condition of the time, he fled to a lonely cave and heard God speaking in the 'still small voice.' It was a voice of encouragement. Seven thousand others were true to God, albeit not known. It was a voice bidding action. The same voice will speak to us if we go aside to listen."

CATHARINE L. WEAVER.

Smyrna, New York.

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ATTENTION OF YEARLY MEETING PRINTING COMMITTEES

Editor, THE AMERICAN FRIEND:

As one of the recipients of Yearly Meeting Minutes (I keep a file of them) I want to present my secretary's request of all Yearly Meetings to have the name of the Yearly Meeting and the year which the Minutes represent printed on the back-bone, as I believe it is called, of the minutes, so that when they stand up in a row on a shelf you will be able to pick out the Yearly Meeting minutes you are looking for without taking out all the whole group and looking at the title page.

This seems to me a reasonable request which ought not to cost much and would convenience a great many people.

L. HOLLINGSWORTH WOOD.

New York City.

MINISTERS OF WESTERN GO ON RECORD

The following communication appeared in a recent issue of the Indianapolis Star, and is reprinted at the request of the indorsing ministers of Western Yearly Meeting:

The Friends church of Western Indiana and Eastern Illinois, known as Western Yearly Meeting of Friends, composed of 13,000 members, do not believe that prohibition is a farce. Here is a copy of the resolution passed on Wednesday evening unanimously before a crowded house at Plainfield.

"We believe that prohibition is facing a well-organized and strongly financed national organization that is seeking by every possible means its defeat and repeal. This organization has forced the question upon both the great political parties this year in their national conventions. Literally millions of dollars of liquor money is being used to make it appear that public opinion has changed from dry to wet, and that the common people are demanding the repeal of the eighteenth amendment. Falsehood and deceit are playing an important part in this campaign.

"We believe that the repeal of the eighteenth amendment and the Volstead law would plunge us back twenty-five years and bring chaos to our nation in

this time of depression and in this electrical and mechanical age in which we live. Every suggestion made so far has been tried and failed. States' rights caused the civil war. If certain states be given the right to make and sell liquor, other states will seek the right to own slaves, others to practice polygamy and still others to commit illegal crimes of their choice. If we could not, be half slave and half free, neither can we be half drunk and half sober. Therefore, be it

"Resolved: That we carefully and prayerfully use the ballot at the coming election. That we consider every candidate for county, state or national office. That we urge Friends to refuse to vote for any candidate who is not willing to openly commit himself to the support of constitutional prohibition and the enforcement of the law."

We do not know of a single minister in our Yearly Meeting who does not subscribe to these sentiments. We are publishing this article to clear the name of our church from any statements that any individual has made or may make to the contrary.

Prohibition is not a farce. Prohibition is Christian. Prohibition is American, and any one striking at it strikes at the very heart of our nation. Prohibition is not a failure and will be enforced when public officials take seriously the oath of office.

PROHIBITION AND PUBLIC MORALS COMMITTEE.

JOHN COMPTON, *Chairman*,
Carmel, Indiana.

E. HOWARD BROWN, *Secretary*,
Noblesville, Indiana.

We, the undersigned pastors of Western Yearly Meeting, indorse the above: F. V. Stafford, New London; Gertrude M. Reinier, Mooresville; J. Grant Johnson, Russiaville; O. H. Cox, Russiaville; Burnie Cook, Newport; Charles E. Thomas, Bethel; Elbert L. Portis, Sheridan; Jehu Reagan, Hortonville; Albert L. Copeland, Paoli; Bertha E. Day, Watseka, Ill.; John T. Hadley, Bridgeport; John R. Walter, Azalia; A. Ward Applegate, Kokomo; Ira C. Dawes, Indianapolis First Church; Mary Hiatt, Indianapolis Second Church; Luther Addington, Westfield; Henry Chase, Danville; Ruth P. Brown, Noblesville; Chester McKean, Thorntown; Elizabeth Reagan, Hortonville; Leslie Bond, Danville; William Cleaver, West Newton; Margarite Carter, Indianapolis; James Carter, Indianapolis; E. James Carter, Noblesville; Sybil Haworth, Coloma; Richard R. Newby, Plainfield, general superintendent.

Jesus Christ knew the difference between mere pressure and the touch of faith. Mere nearness to him is not enough. A man may be in the church and yet far from the Savior; he may be looking at the cross without seeing the sacrifice.—JOSEPH PARKER.

THE HAND OF GOD

The Spectacle from the hill-top,
I fain can ne'er forget:
The gorgeousness and splendor
Lingers around me yet.
It wove its spell upon me,
The earth in shadow, cast,
And the marvelous sight shall linger
As long as Life shall last.

First, the brightness of the day-time
With its heat-waves shimmering past,
While the moon, in its journey onward,
A faint, dark shadow cast.
Like the cup of the hand in passing
Over a disk of gleaming gold
The shadow grew bolder and darker—
Dusk settled over the world.

The circle of light grows smaller,
The gloom of the night has come,
And the moon, now great, black, orbéd,
Covers the face of the Sun!
What a sight of gorgeous splendor,
A sight of pure delight—
The Hand of God moving the Planets
And mortals perceiving His might!

There from the hill-top, behold it,
T'wixt the earth, the sea and the sky:
The amazing, phenomenal wonder,
The Moon and the Sun, passing by!
Behold the far-flung corona,
The Stars that in daytime shine;
With chill darkness securely enfolding
The Earth in the Shadow sublime!

ROSETTE LEPAGE.

South Hamilton, Mass.

QUAKERDOM • AT • LARGE

After having been in the homeland for a little more than two years, which they have spent in southern California, Henry D. and Alma W. Cox are now again located on our Cuba mission field. Their address is Holguin, Oriente, Cuba.

* * * *

Because of failing health, John E. and Flora A. Snavelly, who have been for some years at Knoxville, Tennessee, are spending the winter in southern California with their children. Their present address is 1915 Atlantic Avenue, Long Beach, California.

* * * *

Mary Eunice Lewis of Springbrook, Oregon, formerly a member of the Faculty of Pacific College, but who for several years has been a member of the Faculty of the Oregon State Agricultural College, has been promoted to the headship of the Department of German in that institution.

* * * *

Levi T. Pennington, President of Pacific College, is a member of the Executive Committee of the Oregon Citizens Committee of One Hundred for the maintenance of state prohibition. During the recent summer months he has delivered many addresses over the state on the subject both of prohibition and of peace.

* * * *

Annice Carter of Russiaville, Indiana, who has spent the past four years at the Friends Girls School at Ram Allah, Palestine, where she was head of the department of Home Economics and also had charge of Dramatics and Physical Education, goes this year to Pacific College, Newberg, Oregon, where she will occupy a similar position.

* * * *

Her wide circle of friends in this country and abroad will be grieved to know that because of her long continued illness and declining strength, Pearl Stribling's eyesight is failing so that she can no longer read or write. As darkness settles upon her, however, to add to her grievous afflictions, she retains her faith in the unseen realities. More than ever, she will appreciate messages from friends, who may address her at 2625 Carpenter Avenue, Des Moines, Iowa.

* * * *

J. Herschel Coffin of Whittier, California, stopped off to visit Richmond Friends a day or two last week when on his way East, where he is to be connected with Pendle Hill and Swarthmore College this year as a member of their respective Faculties. He was accompanied by their younger son, Joseph, who is to be in Westtown School this year. The elder son, Thomas, who graduated

at Westtown last June, enters Whittier College, this month, and will be at home with his mother, Pearl Coffin.

* * * *

Wilmington, Ohio, Friends are enthusiastically preparing to entertain the full quota of delegates to the Conference of the Women's Missionary Union of Friends in America, to be held in Wilmington, October 13 to 17. They wish to remind all who are interested that in case there may be absentee delegates and alternates, the necessary quota will be appointed from other Friends who may be in attendance from the various Yearly Meetings.

* * * *

On Sunday, September 4, Alpheus L. Baldwin and wife, of Webster, Indiana, observed their golden wedding anniversary. Relatives and friends to the number of about two hundred called at their Webster home a few miles north of Richmond during the day to offer congratulations and to express appreciation of these beloved friends who have meant so much to their community in helping maintain its high religious and social ideals. The Baldwins are very active in the work of the Webster Friends Meeting.

* * * *

David M. Edwards, Director of the Indiana Council on International Relations with headquarters at Indianapolis, has accepted an appointment on the Faculty of the new department of Butler University, Indianapolis, known as the Extension and Evening Class, and likewise a similar appointment with Central Normal College at Danville, Indiana. During the absence of Ira C. Dawes, who is to take work at Pendle Hill during the coming months, David Edwards will preach at Indianapolis First Friends Church.

* * * *

Harry and Edna Wright and daughter, Dorothy, of New York City, now resident in Leonia, New Jersey, are spending a few weeks with relatives and friends in Indiana. Dorothy, who has been in Columbia University the past year, will enter a Kindergarten training college at Evanston, Illinois, this fall.

Harry and Edna Wright will continue their work as secretaries of the Twentieth Street Meeting in New York, and he will also continue as Professor of Mathematics in the College of the City of New York.

* * * *

We are in receipt of a beautifully printed brochure—"A Review of the Friends Boys School at Ram Allah for 1932." The magazine is dedicated to Alvano C. Goddard, "whose Yankee humor and Quaker simplicity make him a true Friend." A picture of Alvano Goddard appears above the legend of dedication. Our New Bedford, Massachusetts, Friend recently returned from Ram Allah, Palestine, where he had spent nearly two years in general charge of the business administration of our Ram Allah mission.

* * * *

Martha Pick, of the Earlham College Modern Language Department, is very enthusiastic over her summer's experience in Mexico as a member of their annual seminar conducted by Hubert Herring of New York. She found the country entrancing from a physical point of view and she was deeply impressed with the quality of statesmanship shown by Mexican leaders in public life and by their manifest devotion to their country's interests. She was also favorably impressed with our American Ambassador to Mexico, Reuben Clark, as a worthy successor to Dwight W. Morrow.

* * * *

Inasmuch as the question was not mentioned in the regular report of Wilmington Yearly Meeting which appeared in the columns of THE AMERICAN FRIEND, W. Rufus Kersey, Presiding Clerk, wishes it stated that the Yearly Meeting approved fully the action of the Executive Committee of the Five Years Meeting in postponing the convening of that body to a more propitious time than next October. He also informs us that the joint Peace and Service Committees of Wilmington Yearly Meeting have placed a copy of William C. Allen's book, "War! Behind the Smoke Screen," in every monthly meeting of the Yearly Meeting.

* * * *

A commission of eight Japanese and four American educators have recently made a study of Christian education in Japan on behalf of several well known educational and missionary agencies of that country. Their report has been published under the auspices of the International Missionary Council. In connection therewith, it is a matter of in-

MINISTERS RECORDED

Avery D. Weage, now serving Clinton Corners, New York, Meeting as pastor, has been recorded as a minister by Fifty-seventh Street Monthly Meeting of Chicago.

York Teague, Snow Camp, N. C., has been recorded a minister by Cane Creek Monthly Meeting.

terest to Friends, both in Japan and elsewhere, to know that the Friends Girls' School of Tokyo, which was established by Philadelphia Friends and which has an enrollment of about 340 girls, was especially mentioned in the report as best exemplifying the possibilities of cooperative government.

* * * *

President Ora W. Carrell announces that Elizabeth E. Haviland, until recently a member of our mission staff in Africa, has been appointed Professor of Education and Psychology in Nebraska Central College. She is a graduate of Wilmington College and took graduate work at Cornell University, where she received her Master's degree. Other new appointments at Nebraska Central include those of Raymond W. Jones, a graduate of Friends University with a Master's degree from Oklahoma Agricultural and Mechanical College, as Professor of Chemistry and Physics and Dean of Men, and Warren Marsh, brother of Elizabeth Marsh, as Coach and Director of Men's Athletics. The new College year opened September 13.

* * * *

David E. and Lila Henley and their three children have returned to their home at Whittier, California, after spending the summer with Lila's people in the neighborhood of Vassalboro and South China, Maine. David Henley was formerly manager of the Friends Publication Board at the Central Offices. They briefly renewed old associations on their way East, by a call at the offices early in the summer and we had hoped to see them for a longer visit on their homeward-bound journey, but they returned by way of North Carolina and the south. David Henley is now professor of Sociology at Whittier College, and has his work well completed toward a doctor's degree at the University of Southern California.

* * * *

Our Friend and fellow-scribe, Elwood A. Garratt of Toronto, Editor of *The Canadian Friend*, has established a unique foundation in connection with Pickering College at Newmarket, a member of whose corporation he has been for many years. We presume it would be fitting to term it a walking foundation, inasmuch as he has presented a gold-mounted ebony cane to be held annually by some worthy representative boy in the school who is accounted worthy to have his name inscribed thereon. The cane, which is associated with two golden weddings in the Garratt family, is to remain in the possession of the College while the winner will be awarded a cane which he himself may carry as symbolic of the recognition which he has obtained among his fellows. On the whole, we would say that such an annual presentation will prove not only an incentive to attaining

school honors, but will likewise be a stimulant to the gentle art of carrying a cane "like a scholar and a gentleman."

* * * *

Dr. J. Merle Rife, a distinguished Greek scholar, who also is a thorough student of the Bible and Biblical Literature, has been appointed Professor of Ancient Languages at Earlham College and Acting Head of the Department of Religion. He holds the degree of Doctor of Philosophy from the University of Chicago, and for the last five years has been Professor of Greek at Tarkio College in Missouri, a United Presbyterian college. It is the plan of the Earlham administration to supplement Dr. Rife's public work as minister in the Department of Religion by the appointment of a Board of College Preachers, consisting for the most part of distinguished ministers of the Society of Friends, each of whom will spend at least a week-end at the college during the academic year now opening.

* * * *

In a recent issue of *The Friend* (London), there appears a summary report of the English Young Friends' visit in America. The following excerpt from a letter written by Frank Ward will be particularly interesting to many of our readers: "Already we have covered close upon 3,000 miles on American soil and have seen hundreds of Friends and other folk. The heat has been intense, but we English have not, on the whole, looked more prostrate than the native American; and we have been continually conscious of the help which has kept our minds and spirits clear and buoyant under the conditions. There is no doubt in our minds that our visit, both for ourselves and Friends here, has been timely and it has been a great joy to experience the real encouragement that has come to 'out-of-the-way' farmer groups as a result of our visits. We are deeply impressed with the splendid folk there are among Friends in these little farming communities in Ohio and Iowa. There are many young families—men and women from 25 to 40, with growing children, the sort upon whom our Society depends during the next twenty-

five years. They are a handsome folk physically; they are thoughtful and often well-educated folk and the farming depression has turned their thoughts towards the international horizon in a way that has pleasantly surprised us. Tariffs and international finance interest the Middle West Friend farmer, whose views on both are sound and progressive. Coupled with this is a deep and beautiful seriousness which is a challenge to many of us sophisticated English town dwellers."

* * * *

Henry T. Hodgkin, who is now at home in England, is improving in health but rather too slowly to resume his work at Pendle Hill at the beginning of the school year. He has been able to secure as a temporary substitute an English Friend who made a deep impression on London Yearly Meeting last year, John A. Hughes. John Hughes was educated at Oxford and became an Anglican clergyman and a chaplain during the war. He thought his way through to the pacifist and Quaker position on war and other subjects and joined the Society of Friends several years ago. For the past ten years he has been head of the Quaker educational Settlement, St. Mary's, at York and actively associated with York Meeting. He is an effective lecturer and has this past year been lecturing in Friends' Schools throughout England on Quakerism and Bible teaching. He will bring to his work over here a keen mind, an intense concern for Quakerism and a rich background of experience which should mean much to Pendle Hill and American Quakerism this winter.

NEWS OF OUR MEETINGS

After three years of acceptable service at Greenfield, Indiana, Meeting, where he was asked to remain, Eliezer Partington has accepted a call to become pastor at New Castle, Indiana, Meeting. His New Castle address is 1215 Walnut Street.

* * * *

Winchester Quarterly Meeting was held on August 20 at Winchester, Indi-

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ana. Ira C. Johnson brought the message to the Meeting of Ministry and Oversight. At the Young Friends session a splendid review of the Young Friends activities during the past year was given. Calvin and Ruth Johnson, young Friends of Kansas Yearly Meeting, were in attendance. Frederic E. Carter gave an inspiring sermon on the subject, "Moving the Church Up to Pentecost," at the regular morning session. This was followed with short talks by Ira C. Johnson, Clinton Pearson, and Adam Flatter. A fine lunch was served by the Winchester ladies. At the afternoon business session, the reports of the various committees on the past year's work were given. Mary Hinshaw was appointed a delegate to the Women's Missionary Union of Friends to be held at Wilmington, Ohio, October 13 to 17. A beautiful service was held in memory of Logan Hunt.

A number of special meetings for worship have been held at different points in New Jersey during the summer within the limits of Burlington Quarterly Meeting and under the oversight of a joint committee appointed by both the Burlington Quarters. On August 28 a meeting was called at the "Woolman House" at Mount Holly, the old home of John Woolman. On September 18 the annual meeting at Quakertown, N. J., will be held. The old meetinghouse and surrounding grounds are kept in good order, and these annual meetings are largely attended and interesting.

Richard R. Newby is starting on his tenth year as General Superintendent of Western Yearly Meeting. His service, with that of his wife M. Emma Newby, is of very great value in building up the kingdom in the field of their appointment, as well as in other fields with which they come in contact. May this be the most fruitful year of their service for the Master.—M. H.

H. Mearl Wilson, Bluffton, Indiana, writes that he is free to consider calls for pastoral or evangelistic work. He has been in pastoral work for nearly twenty years but for the past few years it has not been so he could give full time to this work. Any meeting wishing to do so may write him at 318 East Washington Street, Bluffton, Indiana.

On Sunday, August 21, members of Wabash, Indiana, Friends Meeting and Sabbath school held their annual Sunday school picnic at White's Manual Institute. Esther Hartsuck, teacher from Phoenix, Arizona, and Helen Hartsuck, student from Earlham College, daughters of J. Edward Hartsuck, the pastor, who were home during vacation, taught and talked to the primary, juniors, and intermedi-

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ates, assembled under the primitive trees. At the close of the Sabbath school period Charles Franklin, Superintendent of the Institute, delivered to the Friends congregation a very able sermon. At noon a sumptuous basket dinner was served on the grounds, close by a brooklet, in the shade of the majestic trees. A number of the members remained for the afternoon service at the Institute Chapel. Ruth Carey, a visitor from Fairmount, Indiana, gave a short but interesting talk to the children, after which Edward Hartsuck gave an encouraging sermon or talk for the Institute children. It was a day of mutual inspiration and enjoyment.

Wm. S. Kitch and wife, who have recently returned from attending the sessions of Iowa Yearly Meeting, have accepted a call to remain with Haviland, Kansas, Friends another year. Their services have been very acceptable in our midst the past two years, and it is a pleasure to have them remain with us.—M. W.

Shortly prior to their removal to their new field of work at Newcastle, Indiana, E. Partington and family were happily surprised by Greenfield Friends who came in unannounced to spend an evening with

the Partingtons, in appreciation of the service which they have rendered during their three years at Greenfield. Following an hour of social intercourse and informal program, the retiring pastor and family were presented a beautiful walnut table and table lamp. The Partingtons will be greatly missed in Greenfield, not only by the Friends but by the community generally, in which they have worked actively and effectively in various capacities.

LOS ANGELES NOTES

The August Monthly Meeting of First Friends Church was held on the evening of the 17th at the home of R. Ernest and Ruby Lamb. The attendance was good, fifty-four being present, and after the meeting a social hour was enjoyed and refreshments were served.

An inspiring message was brought at the Morning Meeting for worship, August 24, by George D. Weeks, his topic being "The New Man for the New World," II Cor. 5:17.

Young Friends of this section enjoyed the week of August 27 to September 3 at Camp Arbolado in the San Bernardino Mountains. The attendance was so good this year that the entire capacity of the

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camp was filled. R. Ernest Lamb was among those attending and in his morning message of September 4 he featured the camp in his theme, "Treasure from the Hills." At the Young People's meeting in the evening some reports of camp life and religious activities were given.

The meeting of the North Side Friendly Circle was held at the home of Mr. and Mrs. J. J. Jessup, 1977 North Normandie Avenue, on the evening of September 8.

BIRTHS

MEREDITH—At Richmond, Indiana, August 8, 1932, to Dr. Elwood and Helen Meredith, a daughter, Eleanor May.

MARRIAGES

FIELDS-KEARNS—At the Poplar Ridge parsonage, Carmel, Indiana, August 24, 1932, Marguerite Kearns to Edward Fields. Addie Christie, the bride's mother, minister. At home in West Newton, Indiana.

HOWARD-PEMBERTON—At the home of the bride, Iowa Falls, Iowa, August 30, 1932, Margaret Pemberton, daughter of George Fox Pemberton, and Carlton Vernon Howard, son of Mr. and Mrs. Walter Howard of Arnolds Park, Iowa. Dr. H. Linneus McCracken of Minneapolis, Minnesota, Minister. These young Friends are both graduates of Penn College and will spend the coming year at Philadelphia, Pennsylvania. Carlton Howard will be in the T. Wistar Brown Graduate School at Haverford College, having been awarded a scholarship at the time of his graduation from Penn. Margaret Howard will be associated with the American Friends Service Committee.

TRADER-LAWRENCE—At Spiceland, Indiana, August 19, 1932, Alice Lawrence, daughter of the late Daniel and Hannah Lawrence, to Oscar H. Trader, pastor of the Friends Meeting at Upland, Indiana. Fred E. Smith, minister.

LEE-HESTON—At Star, Idaho, June 21, 1932, Carol S. Heston, daughter of Mrs.

Emma J. Heston of Star, Idaho, to Walter P. Lee, son of I. G. and Ida J. Lee, Friends pastors at Tacoma, Washington. Both are officers in the Christian Endeavor Union of Oregon Yearly Meeting.

PENFIELD-BIDDLE—At London, England, August 5, 1932, Ruth Biddle, daughter of James G. Biddle and wife, of Philadelphia, to the Rev. Thornton B. Penfield, Jr. At home after October 18 at Saginaw, Michigan, where Thornton Penfield is pastor of the First Congregational Church.

ROBERTS-BELL—At the First Friends parsonage in Van Wert, Ohio, August 28, 1932, Virginia Bell to Milton Roberts. Ida T. Parker, minister. Both are members of the Friends Bible School.

NOTICE

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum

The American Friend

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11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:30 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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SCHEDULE OF YEARLY MEETINGS

(With name and address of Clerk)

Indiana—September 20-25, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas—October 4-9, Lawrence, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—November 11, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.